Fifteen Points Concerning the Call and the Caller

By

Sheikh Ahmad bin Yahyaa an-Najmi

الشيخ احمد بن يحيى النجمي

Translated by

Abu Hisham

FIFTEEN POINTS...

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Publisher's Note

Verily all praises are due to Allah Alone, and may the peace and blessings be upon his Noble Messenger, Muhammad, and upon his family and companions.

By the Grace of Allah, the Muslims are seeing a reawakening of the souls; after a long lapse in which Muslims seemed to have lost their religion, we find that flame being kindled in their hearts. In the midst of kufr, we see that Muslims are starting to realize that the only way to happiness in this life and the next, is in the obedience and servitude to Allah.

And in order that this revisited truth be realized by others, many are eager to propagate this beautiful message of Islaam, but unfortunately fall into error due to a lack of knowledge of its methodology. Although this topic is quite extensive, this small talk given by the esteemed sheikh, Sheikh Ahmad bin Yahyaa an-Najmi, sheds light on those things that the caller must be qualified with, in order that his da'wah be successful, and that more harm does not result rather than benefit. It should be used as a stepping stone for those who truly wish to engage in da'wah to Allah (ﷻ).

This lecture was given at a panel discussion in the year 1411 AH and included many prominent callers and scholars, amongst them being Sheikh Zaid bin Muhammad Haadi al-Madkhali. The intent of this panel was that different scholars, callers and others devoted to the spread of Islaam gather and council each other in regards to the da'wah.

May Allah cause whoever reads this small but informative speech to benefit from it, and grant him the Tawfeeq to implement it, in order that the Light of Allah reach every household in this world, as was promised by our beloved Prophet, Muhammad (ﷺ).

Verily Allah created the creation for His 'ibaadah,[1] as He said,

﴿وَ مَا خَلَقْتُ الْجِنَّ وَ الإِنْسَ إِلا لِيَعْبُدُوْنِ * مَآ أُرِيْدُ مِنْهُم مِّن رِّزْقٍ وَ مَآ أُرِيْدُ أَن يُطْعِمُوْنِ * إِنَّ اللهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

"And I have neither created the Jinn nor humankind, except that they worship Me. I seek not from them any provision, nor do I ask that they feed me. Verily Allah is the All-Provider, the Owner of Power, the Most Strong."

[Surah adh-Dhaariyaat (51):56-58]

And in order to clarify the reality of worship that Allah obligated upon His slaves, He sent messengers and revealed books, that people come to know what is mandatory upon them in regards to their Rubb[2] (ﷻ), and to know that their happiness and sorrow is interrelated with worship, in its presence or absence. Allah (ﷻ) said,

﴿يَا بَنِيٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِي فَمَنِ اتَّقَى وَ أَصْلَحَ فَلا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ

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[1] 'Ibaadah (عِبَادَة) linguistically is the utmost extent of humility. ['Mufradaat Alfaadh il-Qur'aan' by ar-Raaghib al-Asfahaani]. In the religious sense, it is a general term which consists all things which Allah loves and is pleased with in speech and action, inner and outer. ['al-'Ubudiyyah' by ibn Taymiyyah]

[2] The word rubb (رَبّ) is a derivative of the verb rabbaa (رَبَّا), which literally means to raise and nurture, as the father and mother nurture and raise their children by providing for them food, clothing, and other necessities. Allah is the Rubb because he is the one who creates, provides sustenance, nurtures, and raises his creation by His bounties and by His grace. [Adapted from 'al-Mufradaat']

يَحْزَنُونَ * وَ الَّذِينَ كَذَّبُوا بِئَايَـٰتِنَا وَ اسْتَكْبَرُوا عَنْهَآ
أُوْلَـٰئِكَ أَصْحَـٰبُ النَّارِ هُمْ فِيهَا خَـٰلِدُونَ﴾

"O Children of Aadam if there come to you Messengers from amongst you, reciting to you My verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. But those who reject our aayaat[3] and treat them with arrogance, they are the dwellers of the fire, they will abide therein forever."

[Surah al-A'raaf (7):35-36]

And the Seal of the messengers and the best of them is our Prophet, Muhammad (ﷺ), who was sent by Allah to the people in their entirety, addressing them in His saying,

﴿قُلْ يَـٰأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللهِ إِلَيْكُمْ جَمِيعًا الَّذِي
لَهُ مُلْكُ السَّمَـٰوَٰتِ وَ الأَرْضِ لا إِلَـٰهَ إِلا هُوَ يُحْيِ وَ
يُمِيتُ فَئَامِنُوا بِاللهِ وَ رَسُولِه النَّبِيِّ الأُمِّيِّ الَّذِي يُؤْمِنُ
بِاللهِ وَ كَلِمَـٰتِهِ وَ اتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

"Say [O Muhammad (ﷺ)]: 'O people, Verily I am sent to you all as the Messenger of Allah- to Whom belongs the Dominion of the heavens and the earth, there is none worthy of worship except

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[3]Aayaat (ءَايَاتٌ) in the Arabic language is the plural of the word aayah (ءَايَةٌ), which means a clear and obvious sign. ['al-Mufradaat']. In the religious sense, it is a verse from the Qur'aan, an attribute of Allah which is not created, and in the universal sense, they are the wide array of creations which give evidence to their Creator, Allah.

Him. It is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write, who believes in Allah and His Words. And follow him so that you may be guided.'"

[Surah al-A'raaf (7):158]

Through him, Allah rejuvenated souls and enlightened their sight. Through him He opened eyes that were blinded, ears that were deafened, and hearts that were enveloped. Through him Allah sufficed after poverty and multiplied after their insignificance. Through him, Allah guided to Tawheed[4] and to direct all worship to The Creator after they prostrated to stones and trees and supplicated to those whom they neither heard nor saw. And He did not raise him (ﷺ) until he left his Ummah[5] upon a clear and white path, its landmarks and milestones clear and unambiguous, its night like its day; none goes astray from it except that it leads to his destruction.

And as it was inevitable after the passing of time that people be afflicted with ignorance and become surrounded by negligence and distractions which divert them from learning the religion or following and acting and upon it; and as it is impossible for all people to devote themselves to seeking knowledge, Allah made obligatory it upon this Ummah that a number from every group proceed forth to seek knowledge in the religion and to warn the people when they return to them in order that they may be cautious. Allah (ﷻ) said,

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[4] Tawheed (تَوْحِيدٌ) is the verbal noun of the verb wahhada (وَحَّدَ) which literally means to single out. In the religious sense, is the concept of singling out Allah in his attributes of lordship, worship, and Names and Attributes.

[5] An ummah (أُمَّة) is word that literally denotes any amount of people grouped together as one, whether its basis be religion, era, or location, whether they are grouped together by their own choice or not. ['al-Mufradaat'] Here it is the collection of people, past and present, who answered the call of the Prophet (ﷺ).

﴿وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِن كُلِ
فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّيْنِ وَ لِيُنْذِرُوا قَوْمَهُمْ
إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾

"And it is not for the believers to go to and fight all together. Of every troop of them, a party only should go forth, for that they [who were left behind (or proceeded forth)] gain understanding in the religion, and that they may warn the people when they return to them, so that they may take caution."

[Surah at-Tawbah (9):122]

For this reason it becomes obligatory that students of knowledge and carriers of the religion follow the footsteps of the Messenger of Allah (ﷺ) in their da'wah;[6] they are to be his successors in goodness in the Ummah, by reviving what has become obsolete in his religion and been effaced from his sunnah. It is upon them to correct the beliefs falsely attributed to the religion and to refute those who desire to distort it and its callers with fabricated lies, past and present. They are to do this sincerely for Allah, following the example of the first caller, the Noble Prophet (ﷺ), in compliance with His (ﷻ) saying,

﴿قُلْ هَـٰذِهِ سَبِيْلِيٓ أَدْعُوٓاْ إِلَى اللهِ عَلَى بَصِيْرَةٍ أَنَاْ وَ مَنِ
اتَّبَعَنِي وَ سُبْحَـٰنَ اللهِ وَ مَآ أَنَاْ مِنَ الْمُشْرِكِيْنَ﴾

"Say [O Muhammad (ﷺ)] 'This is my way, I call to Allah with sure knowledge, I and whosoever

[6] Da'wah (دَعْوَة) is the verbal noun of the verb da'aa (دَعَا), which means to call or invite, and here it is specifically to call to the religion of Islaam.

follows me. And Glorified and Exalted is Allah, and I am not from the mushrikeen (those who associate partners with Allah).'"

[Surah Yusuf (12):108]

And indeed the Ummah's need for sincere da'wah- which rectifies 'aqeedah[7] and cleanses it from scars and filth, encourages the fulfillment of obligations in regards to Allah and His creation as well as the avoidance of the prohibited, and which warns them from the consequences of fasaad[8] - is like their need for rainfall, nourishing food, and cold water; rather it is much more needed. Whoever is void of food and drink, his end is death, which might in fact lead him to Jannah. But as for the absence of religion, it leads to everlasting loss which in turn leads the slave to Jahannam, and what an evil abode it is.

So da'wah is fard kifaayah[9] upon students of knowledge, each according to their ability. If it were abandoned, all of them would be re-garded as sinning, and if a number of them were to assume it, it re-mains obligatory on the rest to assist. And if there were to be only one or two students of knowledge in an area or village, it becomes fard ayn[10] on them to enjoin the good and forbid the evil, in confor-mity with the saying of Allah (ﷻ),

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[7] 'Aqeedah (عَقِيدَة) is derived from the noun 'aqd (عَقْد), which is a knot or something tied or bound tightly. In the religious sense, it is the set of firm beliefs in which there is no room for doubt, and is called so for it being bound and tied to the heart.

[8] Fasaad (فَسَاد): sin, transgression, evil-doing.

[9] Fard Kifaayah (فَرْض كِفَايَة) could be translated as 'communal obligation', in that what is obligatory is that the act be performed in the community of believers by a quantity which circumstance necessitates. If that quantity is met, the obligation falls from the rest. So in a sense, its obligation is in regards to the act rather than the individual.

[10] Fard 'Ayn (فَرْض عَيْن) could be translated as 'individual obligation' in that it is obligatory on each and every individual, and not merely that the act be performed by a certain amount of people.

﴿فَلَوْلا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّيْنِ
وَ لِيُنْذِرُوْا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ﴾

"Of every troop of them, a party only should go forth, for that they [who are left behind] gain understanding in the religion, and that they may warn the people when they return to them, so that they may take caution."

[Surah at-Tawbah (9):122]

And let those students of knowledge who call to Allah be congratulated. Let them be congratulated that they are the successors to the Messenger of Allah (ﷺ) in leading the way to Allah and His straight path, striving to better society, battling fasaad and warning against its evil and disastrous outcome. Let them be congratulated that they have the most share in his bequeathal, may the peace of Allah and His blessings be upon him. Allah (ﷻ) says,

﴿فَلَوْلا كَانَ مِنَ الْقُرُوْنِ مِن قَبْلِكُمْ أُوْلُوْا بَقِيَّةٍ يَنْهَوْنَ
عَنِ الْفَسَادِ فِي الأَرْضِ إِلا قَلِيْلاً مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَ اتَّبَعَ
الَّذِيْنَ ظَلَمُوْا مَآ أُتْرِفُوْا فِيْهِ وَ كَانُوْا مُجْرِمِيْنَ﴾

"If only there had been among the generations before you persons having wisdom, prohibiting others from fasaad in the earth. [But there were none] except a few of those whom He saved from among them. And those who did wrong pursued the good things of [the worldly] life, and were mujrimoon [criminals, polytheists, disbelievers in Allah, sinners]."

[Surah Hud (11):116]

And the Prophet (ﷺ) said, "Convey from me even if it were only an aayah, and report from Bani Israa'eel[11] without any harm, and whoever lies upon me intentionally, let him take his seat in the Hellfire." He (ﷺ) also said, "May Allah illuminate the person who hears my sayings and retains it, and conveys it as he heard it. And it may be that the person who is told has more understanding than the one who has heard it; and it may be that the carrier of knowledge is not one who understands."

Indeed da'wah to Allah is a security for the society which is in fear of punishment and general chastisement. But this is only if the da'wah were given its due right, by the callers as well as the addressed: by the caller in having ikhlaas,[12] seriousness, and without slackening or leaving what it entails, and by the addressed in accepting and acting upon the advice. Indeed if the caller slackens, weakens, loses vigor or becomes satiated with to the harm faced in his call, or if he was to hasten in achieving results, the outcome will not be as desired. Rather it may be the exact opposite, fasaad will become unrestrained and the evil-doers will gain the upper hand, and in that will be a invitation to widespread evil and great suffering.

On this merit, we have summarized those qualities incumbent upon the caller to emulate, and they are as follows:

(1) Knowledge. It is from the conditions of being a caller that he be knowledgeable to that which is calling to, and we understand this condition from the noble aayah,

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[11] The progeny of Israa'eel, or Yaqoob (عليه السلام), who are the Jews.

[12] Ikhlaas (إخلاص) is the verbal noun of (أخلص) which literally mean to purify, as one purifies honey. In the religious sense, it is the purification of one's action for Allah, or sincerity.

﴿قُلْ هَـٰذِهِ سَبِيلِيٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِي﴾

"Say [O Muhammad (ﷺ)] 'This is my way, I call to Allah with 'baseerah' (sure knowledge), I and whosoever follows me.'"

[Surah Yusuf (12):108]

And what is meant by 'baseerah' here is the knowledge of what is being called to. So if one calls to Tawheed, he should have knowledge of its types and be well conversant with that which renders it void from the different types of shirk,[13] the lesser of it and the greater. If he calls to the establishment of salaat,[14] he should have knowledge of its description, conditions, obligatory and superogatory acts, and so on. And if he were to be faced with something he did not know, he must restrain himself until he comes to know of it, whether by researching from its sources or asking someone more knowledgeable than himself. And let not pride hold him back from saying to that which he has no knowledge: 'Allah knows better' or 'I do not know'.

Saalim bin Abduallah bin 'Umar was asked about an issue and he replied, "I do not know." The inquirer said, "It is indeed a great thing that you say, 'I do not know,' you being the son of Abdullah bin 'Umar." So Saalim replied, "What is more grave in the sight of one who understands Allah is that I speak of which I do not know." A person asked al-Qaasim bin Muhammad about a matter, and al-Qaasim replied said, "I do not know it well." So the person continued, "I brought the situation to your attention because I do not know

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[13]Shirk (شِرْك) is to associate others with Allah in His aspect of Lordship, worship, or attributes.
[14] Prayer.

anyone else." So al-Qaasim replied, "Do not look at the length of my beard or the many people around me, by Allah I do not know it well." An elderly one from the Quraish sitting next to him asserted, "Keep to it [this answer] my son, for by Allah I have not seen anyone in a gathering one as noble as you today." Al-Qaasim replied, "By Allah that my tongue is severed is more beloved to me than speaking of that which I have no knowledge."

(2) To be covetous in seeking knowledge and obtaining it from its sources, searching for it, studying and revising it, and to question the scholars and seek their counsel in what they find problematic, until their hearts rest at an opinion they deem closer to the truth.

(3) Wisdom in Da'wah. This is that a person acts accordingly to each situation, and that he be refined in his approach, humble and soft-spoken. This is implied by the noble aayah,

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ﴾

"Call to the Way of your Rubb with wisdom and fair preaching."

[Surah an-Nahl (16):125]

(4) To be kind and soft to the one being addressed, even if he be proud and haughty, as Allah (ﷻ) said,

﴿فَبِمَا رَحْمَةٍ مِّنَ اللهِ لِنتَ لَهُمْ وَ لَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّواْ مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الأَمْرِ... إلخ﴾

"And by the Mercy of Allah you dealt with them gently. And had you been severe and harsh-hearted they would have broken away from about

you. So look over their faults, and seek forgiveness for them, and consult them in affairs..."

[Surah Aali 'Imraan (3):159]

And as Allah said to Musa (ﷺ) and Haaroon (ﷺ),

﴿اذْهَبَآ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى * فَقُولا لَهُ قَوْلاً لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

"And go both of you to Fir'awn, for verily he has transgressed [all bounds]. And speak to him mildly in order that he may accept admonition or fear."

[Surah Taa-Haa (20):43-44]

And the Messenger (ﷺ) said, "Gentleness does not enter into any matter except that it is beautified, and harshness does not enter into any matter except that it is disfigured."

(5) Sabr.[15] Allah (ﷻ) said to his Prophet (ﷺ),

﴿فَاصْبِرْ كَمَا صَبَرَ أُوْلُواْ الْعَزْمِ مِنَ الرُّسُلِ﴾

"And therefore have sabr [O Muhammad (ﷺ)] as did the Messengers of strong will."

[Surah al-Ahqaaf (46):35]

He (ﷻ) also said,

﴿فَاصْبِرْ عَلَى مَا يَقُولُونَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ﴾

[15] Sabr is to have patience from disobeying Allah, in obeying Allah's orders, and to have patience with Allah's different decrees.

"So bear with sabr all that they say, and Glorify your Rubb with Praise."

[Surah Qaaf (50):39]

And Allah (ﷻ) said,

﴿وَ الْعَصْرِ * إِنَّ الإِنسَـٰنَ لَفِي خُسْرٍ * إِلا الَّذِيْنَ ءَامَنُوا وَ عَمِلُوا الصَّـٰلِحَـٰتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ﴾

"By the time. Indeed all humankind is in a state of loss. Except those who believe, and do righteous deeds, and encourage each other in truth and encourage each other in sabr."

[Surah Al-'Asr (103)]

So sabr is one of the four conditional characteristics that one must have in order to be saved from eternal loss, and they are:

(i) Eeman,[16] which is inclusive of knowledge. This is because of the fact that eemaan entails giving truth to something, and one can not give truth to something he does not know.

(ii) Acting upon that knowledge, because that is what is sought from knowledge. Sufyaan ath-Thawri once said, "Knowledge calls out to action, if it answers [...], and if does not it leaves him." Maalik bin Deenaar said, "Indeed if a scholar does not act upon his knowledge,

[16] Eeman (إِيْمَان) consists of three parts:

(i) True belief and confirmation of the heart,

(ii) Speech of the tongue,

(iii) Action of the limbs.

If any of them is absent, then Eemaan itself is not present.

his admonition slips from the hearts [of people] as a drop of water slips from a rock."

(iii) Encouraging one another to have sabr with the harm faced in giving da'wah, which is inevitable for one who calls truthfully. And for this Allah (ﷻ) coupled the encouraging of sabr with ...

(iv) Encouraging of truth. He denounced those who refrain from da'wah fearing harm. Allah (ﷻ) said,

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللهِ فَإِذَآ أُوذِيَ فِي اللهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللهِ﴾

"And from people are some who say, 'We believe in Allah.' But if they are made to suffer for the Sake of Allah, they render the trial of people as the trial of Allah."

[Surah al-'Ankaboot (29):10]

(6) That the caller be just in his speech and action, as Allah (ﷻ) says,

﴿يَـٰأَيُّهَا الَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِالْقِسْطِ شُهَدَآءَ لله وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ الْوَٰلِدَيْنِ وَالأَقْرَبِيْنَ... إلخ﴾

"O You who believe stand firmly upon justice as witnesses for Allah, even though it may be against yourselves, or your parents, or your kin."

[Surah an-Nisaa' (4):135]

And in the hadeeth of the Prophet (ﷺ) said, "Say the truth even if it were bitter."

(7) That the caller have the quality of humbleness. Allah (ﷻ) says,

﴿وَ لاَ تَمْشِ فِي الأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولاً﴾

"And walk not on the earth with conceit and arrogance. Verily you can not rend nor penetrate the earth, nor can you attain a stature like the mountains in height."

[Surah al-Israa' (17):37]

And as the Messenger of Allah (ﷺ) said, "Indeed Allah has revealed to me that you humble yourselves so that you do not transgress each other."

(8) That the caller set a good example for those being addressed. This is accomplished by racing to perform good deeds, and distancing oneself from evil. This is to be done so that there be no breach between his words and deeds and that he act according to what he preaches, leading to Allah's pleasure, as He (ﷻ) said,

﴿يَـٰأَيُّهَا الَّذِينَ ءَامَنُواْ لِمَ تَقُولُونَ مَا لاَ تَفْعَلُونَ * كَبُرَ مَقْتًا عِندَ اللهِ أَن تَقُولُواْ مَا لاَ تَفْعَلُونَ﴾

"O you who believe, why do you say that which you do not do? Most hateful it is to Allah that you say that which you do not do."

[Surah as-Saff (61):2-3]

A poet once said, "Do not prohibit something and come with the same, and if you did indeed that is a great disgrace."

These eight characteristics which we mentioned are all qualities desired of the caller. And as for the call, they are as follows:

(9) That one start with what is most important, and then proceed to that which is less. In a hadeeth found in the Saheehayn, the Prophet (ﷺ) sent Mu'aadh to al-Yemen and said to him, "Verily you are going to a nation from the people of the Book. Let the first thing you call them to be to bear witness that there is no deity worthy of worship except Allah (the shahaadah of laa ilaaha illAllah) and that Muhammad (ﷺ) is the Messenger of Allah. And if they obey you in that, then tell them that Allah has obligated five prayers in every day and night. And if they obey you in that, inform them that Allah obligated alms-giving [Zakaat], taken from the rich and given to the poor..."

(10) That one endeavor in rectifying matters of 'aqeedah and purifying it from the filth of shirk, along with which no deed is acceptable and no sin is forgiven, as Allah (ﷻ) said,

﴿إِنَّ اللهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُوْنَ ذَٰلِكَ لِمَن يَشَآءُ﴾

> **"Indeed Allah forgives not that partners be set up with Him, and He forgives other than that to whom He wills."**
>
> [Surah an-Nisaa' (4):48]

And there is no difference whether it be shirk of 'ibaadah or shirk of tahkeem.[17] These two are the greater forms of shirk, and in committing them a person leaves fold of the religion. And there are two other types of shirk, the lesser shirk (al-asghar), and the hidden shirk (al-khafiyy). It is obligatory upon the callers to clarify all the types of shirk, and also warn against bid'ah.[18] And if one's actions became

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[17] The concept that only Allah has the right of legislation in His creation.

[18] Bid'ah (بِدْعَة): innovation.

purified from these two evils, everything else is much less, and he should then take to correcting them, again starting with the most important.

(11) That he not take names, even if they be known, for this is from the tactics of da'wah. The Prophet (ﷺ) would say, "What is wrong with those people who say so and so... or do so and so..." And in the hadeeth of Bareerah, "What is wrong with those people who formulate conditions not found in the Book of Allah? Any condition not found in the Book of Allah is invalid, even it be a hundred conditions."

(12) That he liven his admonition so that those listening do not get bored or fed up. He should also remember not to lengthen it so that they are not burdened, for indeed people have other duties and obligations to attend to. So let the admonition be helpful to the people; less in speech but inclusive in meaning. This is better than speech which causes one to forget because of its length. An exception could be made, though, if a person was invite to a panel discussion or lecture. In this case, there is no harm that he lengthen it, of course if he was certain of their pleasure and desire, but also let that be something reasonable.

(13) Trust in Allah and depending upon Him, being content and sufficing in Him, and being reassured in His management of affairs. Allah (ﷻ) said,

﴿وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ * وَمَا لَنَا أَلَّا نَتَوَكَّلَ
عَلَى اللهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَى مَا ءَاذَيْتُمُونَا ۚ
وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ﴾

"And on Allah alone let the believers put their trust. 'And why should we not put our trust in Allah while He indeed has guided us our ways? And

we shall certainly bear with patience all the hurt you may cause us, and on Allah alone let those who trust put their trust.'"

[Surah Ibraaheem (14):12]

(14) Expending great energy and strength in da'wah and giving it the best and most of his time and not merely what is leftover. He is to wait for opportunities and seize them when they appear. He should keep up with lectures, organize the reading of different books in masaajid,[19] and do other things in its like. What is important is that da'wah dominates his concern until it he becomes preoccupied in it night and day, and this is what is sought.

(15) Retreating to Allah in all times by abundant supplication and imploration. He should seek His help and in that Allah grants him Tawfeeq[20] and the able to perform correctly, and that He removes the Shaytaan from his path. He should always be in communication with Allah, seeking His help against his enemies, asking Him in what betters him and his da'wah, and that He grant him ikhlaas in it and in everything else which he faces.

In closing, this is what I was able to compile in this short notice regarding the call and the caller, and whatever is deficient in its foundation can never be perfected, and may the peace and Blessing be on our Prophet Muhammad, and upon his family and companions.

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[19] Masjid (مَسْجِد) is a place designated specifically for the establishment of prayer. Its plural is Masaajid (مَسَاجِد).

[20] The word tawfeeq (تَوْفِيق) literally means to equate between two things. In the religious sense it is to equate between a person's actions and correctness. So Tawfeeq from Allah is that Allah grants the person the ability to accord his action or opinion to the correct one.